1:Gallin E-4,5 (1957-1958) 1966
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village orchestra plays amid banners wishing each man luck and a speedy return or general congratulations on going into the army. These banners are sent by *ch'in ch'i* and friends, and the number of banners each man receives is often considered an indication of his family's popularity. The villagers form a procession and accompany the draftees for more than two miles to the *hsiang* Public Office where young men from several villages meet to be taken away to the army camp in government trucks. The departure of men to the army is thus made into a rather grand and colorful occasion. The villagers report that this tradition began during Japanese times, and it bears many similarities to Embree's (1939:195–203) description of such celebrations in Suye Mura.

The two years or so of military service are full of new experiences for many of the village boys, since it is their first opportunity to travel to other parts of Taiwan and come in constant contact with men from other areas of the island as well as mainlanders. But once his term of military service is over, a man usually returns to his earlier occupation and, if he is single, he can expect to have a marriage arranged for him soon after his discharge. The activities of these ex-service men in civilian life are not noticeably different from what they were before military service.

MARRIAGE

Today, in Taiwan the average age for marriage is twenty-four for men and twenty-two for women by Chinese reckoning. Before the 1950's the ages at marriage were two years younger: twenty-two and twenty. The obvious reason for this change is military conscription. Usually, men enter the army when they are twenty-two, and although this is still considered the proper age for a man to marry, families with sons about to be called into service tend to postpone marriage arrangements. In most cases they prefer not to have the son marry, enter the army, and leave the new daughter-in-law behind, since the villagers feel that the son should be present, especially early in a marriage, to establish the wife in habits of good behavior and obedience. In general, while the mother-in-law holds authority over her daughters-in-law, in actuality it is the girl's husband who best enforces this authority. In Hsin Hsing village, for example, there have been cases in which a daughter-in-law disobeyed or was disrespectful to her mother-in-law. In such instances it would be quite unusual for the mother-in-law to attempt to impose her authority by physical means. Instead, she is likely to speak with her son and demand that he force his wife into line. The son uses whatever means he feels necessary—speaking firmly to his wife or, sometimes, even beating her—to make her obey his mother. Parents fear that their inability to control a daughter-in-law